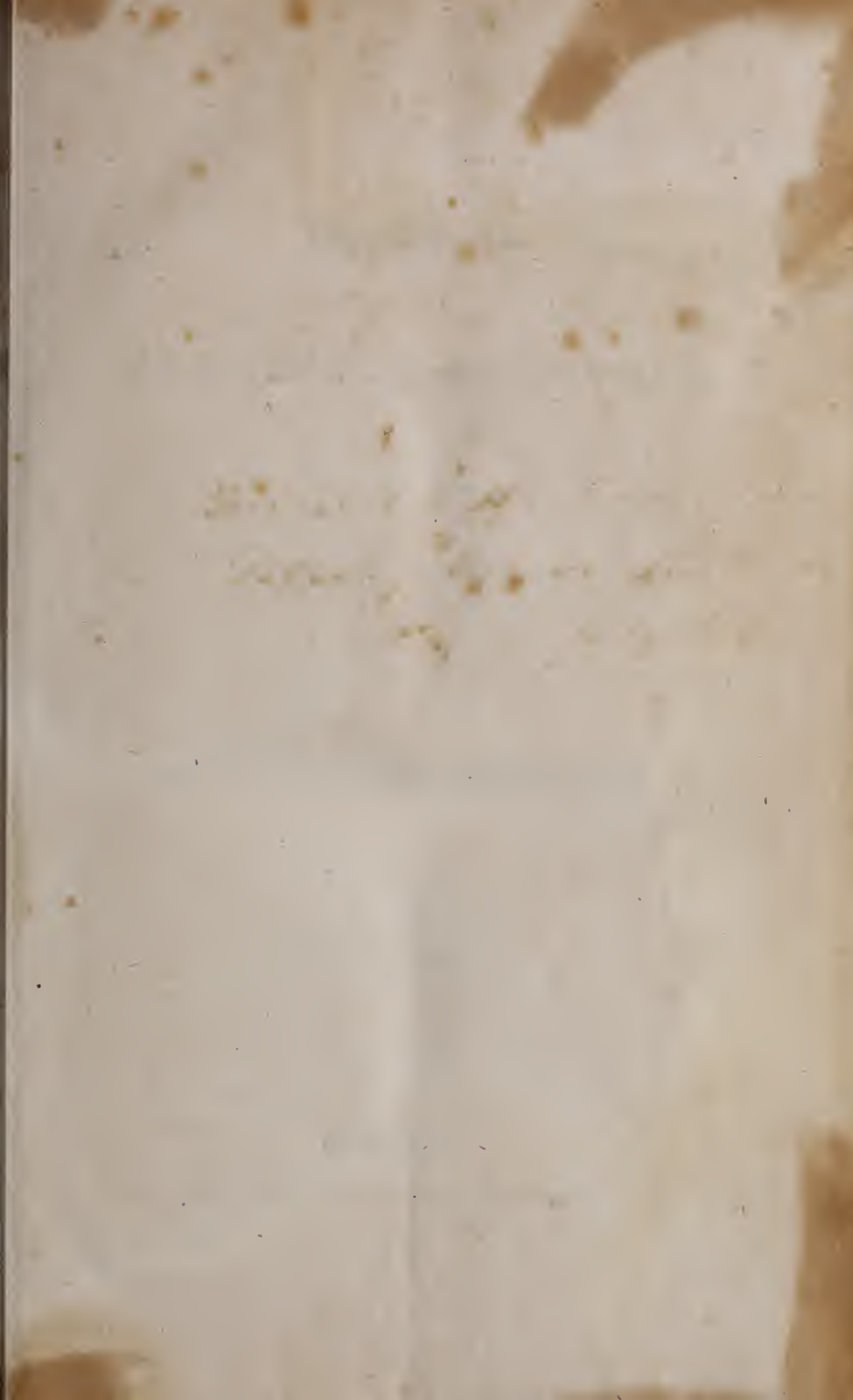




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THOUGHTS ON THE DANGERS INCIDENT TO THE ESTABLISHMENT OF SABBATH SCHOOLS:

Delivered before the Sabbath School and Bible Class Association in the Newton Theological Institution, April 11, 1831. By H. J. RIPLEY, Professor of Biblical Literature and Pastoral Duties in the Newton Theological Institution.

THE beneficial tendency of well conducted Sabbath schools is conceded by the judicious and informed part of the community. Philanthropists and statesmen, as well as Christians and ministers of the gospel, proclaim their excellence, and connect with them the prosperity and happiness of coming generations. The members of Theological Institutions, then, may be expected to cherish a deep interest in these nurseries of piety, and to avail themselves of opportunities for becoming better acquainted with their condition and results, and for advancing them to a state of greater completeness and of more extensive influence. The forming of Bible Class and Sabbath School Associations, among those who will in a few years occupy important stations in the churches, shows that to some extent this subject is justly appreciated. I rejoice that in this Theological Institution the interests of Sabbath schools are occupying a prominent place.

The Association which you have formed, will, I trust, be attended with incalculable advantage. Coming, as you do, from various sections of the country, visiting, in your seasons of vacation, still other sections, and receiving printed publications from various sources, you may be expected to become better acquainted with the actual state of means for the religious instruction of the young. In the course of a few years you will be widely scattered, and then it will be in your power, by epistolary communications, essentially to benefit your successors in this society, by making known the wants of different places, the means best adapted to supply those wants, and by imparting the results of personal experience. Not only may this society become a depository of the most useful infor-

mation, but it may diffuse information by its members from year to year entering into pastoral engagements, and by means of publications whose columns are open for the reception of such intelligence. And is it too much to hope for, that by your mutual consultations, by your attending to particular topics relative to the religious instruction of the young, you may devise improvements in the existing plans? When regarded as members of this Sabbath School Association, and as theological students enjoying helps for acquiring a correct knowledge of the Bible, is it too much to hope for, that you will become workmen that need not to be ashamed, not only as ministers and pastors, but also as those upon whose direction Sabbath schools will mainly depend?

We hear much (not indeed too much) of the benefits resulting and yet to result from Sabbath schools. But while you contemplate these benefits, I trust also your minds will be occasionally and very seriously directed to the dangers which may be incident to them. That much human imperfection has mingled with the management of Sabbath schools and Bible classes, who does not know? That much imperfection still remains, and consequently that dangers ought to be guarded against, who can doubt, especially when he considers that the sacred institutions of the gospel, proceeding directly from a divine source, have sometimes been contaminated by earthly mixtures, and have even been made the occasion of ruin to many an immortal mind?

It is, my brethren, to a consideration of some dangers which may be apprehended from the existing arrangements for Sabbath school instruction, that I wish now to direct your thoughts.

1. It is the obvious dictate of revelation, and strong principles natural to the human heart coincide with this dictate, that parents should have much to do with the religious instruction of their children. The natural affection which a parent must feel for his offspring, and the confidence which a child reposes on the instructions of his parents, are peculiarly favorable circumstances. Besides, who, like a judicious parent, can seize the proper times, and deal out instruction in the proper measures? Who like him can bear with the peevishness and childishness of the little scholar, and can know when to curb and when to excite? But no proof is needed, that parental instruction is all-important, is indispensable to the proper culture of the child. With this nothing should be allowed to interfere. Now, unless I greatly mistake, there is danger that many parents may feel themselves exempted from this duty, in consequence of the advantages which the Sabbath school furnishes. The ignorance and the indolence of many parents may shelter themselves under the wing of the Sabbath school; and even natural affection may plead with some for an exemption from this duty, by intrusting the performance of it to those who are supposed to be more capable of discharging it.

Parents may also think themselves relieved, by the Sabbath school, from personally instructing their children, on account of the irregularity with which their own instructions would have to be imparted. By not rightly distributing their time, or by not rigidly

adhering to a right distribution, they find various operations interfering with each other, and not unfrequently some of their duties wholly neglected; and the long intervals which occur are specially injurious to their children's advancement in the knowledge of the Bible. By irregularity and various sorts of mismanagement, the waywardness of their children increases, and the parents may come at length to the settled belief (and perhaps in their case, after having spoiled their children, it may be true,) that almost any one can do more good to their children than themselves can perform. But whatever may be said of the Sabbath school as furnishing a system of correctives for children who have been the victims of such mismanagement, it is certain that those parents greatly mistake who deliberately neglect at a very early period the religious instruction of their children in consequence of the provisions which Sabbath schools furnish. The truth is, these schools are intended not to supersede, but to assist, domestic instruction. And nothing can be plainer, than that the benefits of Sabbath schools must be exceedingly restricted, unless the scholars receive at home instruction that may prepare them for the school, and instruction suited to deepen the impression which the school exercises may make. I fear also that parents who may be willing to relieve themselves of responsibility by placing it upon others, will directly counteract the good they profess to desire for their children from the Sabbath school, and which they flatter themselves their children will more readily gain from the school, than from the domestic instructions which they might impart; for such a shrinking from responsibility, or rather such a glad withdrawing of themselves from it, will have a baleful influence upon their whole characters, and will produce in numerous particulars a carelessness of conduct, and an unconcern respecting the example they set before their children. And may it not be a natural consequence, if children receive all their religious instruction from those who are not their parents, that they will not regard their parents with that religious reverence which their relation and their best interests require? and may they not naturally be led to undervalue those who have been appointed by the God of their existence as their protectors and guides?

The true interests of the rising generation, then, and no less the true interests of Sabbath schools, require that parents should cherish a deep sense of their personal responsibility, should regard the Sabbath school chiefly as a most valuable auxiliary to their own efforts. The altar of domestic devotion must not be deserted, because we can resort to the public altar of the sanctuary. Upon no pretence must the vivifying heat of family religion be chilled. The assiduities of parental care cannot be safely substituted by any other anxiety, by any other diligence, however intense, however constant. Let parents then be continually reminded, that while divine authority proclaims, "Children, obey your parents in the Lord;" the same authority proclaims with a plainness which cannot be misunderstood, and an urgency which must never be unheeded, "Ye fathers, bring up your children in the nurture and admonition of the Lord." Whatever other persons may do in the training up of children, upon parents is laid an in-

junction from the High and Holy One. Let parents feel the force of this injunction; and in their endeavors to comply with it, let them avail themselves of the advantages which the Sabbath school furnishes, and remember too, that the increase of advantages for rightly training their children increases their obligations to bring them up in the nurture and admonition of the Lord.

2. I have mentioned an error into which parents may be led. Let me now, in the second place, direct your thoughts to the danger into which pastors may fall in consequence of Sabbath schools.

It has always appeared to me of immense importance, that a pastor should endeavor to maintain a very intimate and affectionate intercourse with the children of his congregation. These constitute the most interesting, in many respects, and the most hopeful part of his charge. If, at an early period, he acquires their confidence and produces in their minds a conviction that he is their friend, their affectionate wellwisher, their willing and patient benefactor, with how much profit may he believe that in after life they will listen to his instructions; how slow will they be to abandon him for a teacher of a different faith; with how much confidence may he anticipate that with many of them he shall sit down in the kingdom of his Saviour:

It is a mistake, I fear, that children will, as a matter of course, regard their minister with affectionate reverence and confidence. They may indeed regard him with distant respect and awe. Thinking of him only in connection with the services of religion, and as the individual who has not unfrequently caused their consciences to give them pain, they may feel uneasy in his presence, they may endeavor to avoid his sight, and even subject themselves to no little inconvenience in order to escape his observation. Some effort then is needed, on his part, to produce an attachment to his person. His pastoral visitation of families, if judiciously conducted, will do somewhat towards gaining their affections. The esteem which their parents manifest towards him will exert an additional influence. But to these let there be added regular opportunities of meeting the children in an affectionate and tender manner for religious instruction and advice, and I cannot but think a very desirable state of feeling will exist both in the pastor and in the children. This is not the occasion for advising in what manner such meetings should be conducted, or what kind of religious instruction should be imparted. The decision of such a question might safely be left with a good pastor himself, whose heart would cherish fond solicitude for the children, and would be devising ever new expedients for making them acquainted with the Saviour.

The danger, you will anticipate me in expressing it, the danger to which the Sabbath schools exposes pastors is, the entire omission of such attentions to the children of their congregations. As in the case of parents, so pastors are not wholly free from a willingness to diminish their cares; and to presume that although in different circumstances it would be an indispensable duty to exercise a personal supervision over the children, yet as religious instruction is so copiously imparted in the Sabbath school, the work is accomplished



to better effect than it could be by their exertions. It is indeed done to better effect by the Sabbath school arrangements than it was done previously to the existence of Sabbath schools; but it is not done to so much effect as it would be, if to the weekly efforts of the school teacher, were added the monthly attentions of the pastor.

Nor can it be justly said in excuse for this neglect, on the part of pastors, that the arrangements for Bible class instruction furnish sufficient opportunities for bringing the pastor into intimate connection with the youthful part of his society. Of the value of Bible class instruction, and of its happily supplying a void that had existed for ages, I am very sensible. But it is not enough that the pastor form an intimate acquaintance with the young, and exert his influence over them in the form of a Bible class. For a large number, though at an early period connected with the Sabbath school, do not become members of a Bible class: especially is this true respecting lads, who sooner leave the paternal roof, and are exposed to more powerful temptations than their sisters, and who, moreover, frequently at an unsuitable age, are removed to a distance from parents, and placed in circumstances almost entirely new. How desirable then that the assiduous care of pastors should be extended towards them at that which may well be called the forming period of their lives. Again, how often does the bloom of childhood yield to the paleness of death! The little immortal comes forth as a flower, and is cut down. Would it not be a pleasant reflection to the pastor, as he is consoling the afflicted parents, as he looks upon the coffin which contains the desire of their eyes, would it not be a pleasant reflection, that that child knew him, and loved him, and confided in him; that that child he had often met in company with others, for purposes of the highest import; that for the salvation of that child he had often felt earnest desires, and poured forth fervent prayers?

I fear that in some places pastoral attentions to small children are not so frequent now as before the introduction of Sabbath schools. I would affectionately suggest it for your consideration, whether pastors ought not, occasionally and without long intervals, to be present in the Sabbath school, and to show the interest which they feel in the instruction of the young; and whether, besides this occasional attendance, they ought not to appoint stated times for meeting the children either in order to review the Sabbath school lessons, or to impart different, though kindred, instruction.

3. I pass in the third place to consider another sort of dangers which are incident to the present plans of conducting Sabbath schools. Those which have already been named, exist out of the school; these are found within it. Those already mentioned, might exist in the most improved form of Sabbath schools; these now to be mentioned arise from the present deficiency of means for proper instruction.

It has hitherto been a sore complaint, in regard to education, that no small amount of time, when a person has arrived to years of discretion, must be occupied in unlearning what with most sedulous care and pains had been taught him at an early period. To

say nothing of defects, either as to the manner or the matter of instruction, some things which in common schools it has been usual to impress upon the learner as highly necessary, are positively bad and injurious. I regret to say, that some Sabbath school children will have, in future life, to unlearn some things which are taught them in the books most usually employed. Wrong principles of interpreting the Bible repeatedly show themselves; and the great mass of the persons who are so benevolently employed as teachers, are incapable of discerning the impropriety, and consequently of avoiding the danger. Besides needless questions, misapplications of Scripture, and wrong explanations, questions sometimes occur of too lofty and subtle a character, not only transcending the capacities of the young pupil, but I fear tending, at certain stages of understanding, to produce a sceptical turn of mind. Many Sabbath school teachers place a slavish reliance upon the books which they employ, and almost of course infuse into the minds of their pupils the errors of the book; while other teachers, relying more upon their own resources, or gathering their materials from popular commentaries, inculcate some principles and opinions which, to say the least, will be of very little service. Now by these wrong views of the Bible, it is obvious that the march of Christianity is impeded, and the coming generation cannot become thoroughly furnished unto every good work; though it must be thankfully acknowledged that they will be better furnished, by the large mass of correct knowledge which they acquire, than former generations have been.

Should one say, the evil now complained of is a necessary evil—the minds of children must necessarily misunderstand the instructions of the Bible: I must be permitted to dissent from his statement as to the extent for which he probably would plead. I thoroughly believe a very extensive knowledge of the Bible may be imparted to children at an early age; and the right manner of understanding the metaphorical and other modes of instruction in the Bible may not only safely, but profitably, be made known. And why not? What book is there, written in so natural a style as the Bible? In what other book are there so many of the most common forms of expression in social intercourse?

It is said, that the danger of imbibing not altogether correct views of the Bible cannot be avoided, as the mass of Sabbath school teachers, and many who are otherwise connected with Sabbath school instruction, and even many ministers, have not themselves acquired thoroughly correct views of the Bible? I grant this; and I lament it. And I take occasion here to say, so much the greater obligation is resting upon the rising generation of ministers, and upon none more than upon the students of this Institution and the members of this Association, to become deeply and correctly acquainted with the oracles of God, and to make others correctly acquainted with them. The correction of the error which occasions the danger we are considering must commence with the ministers of the gospel—the public, acknowledged expounders of the Bible; from them, Sabbath school teachers and church members

must receive more correct views, and thus we may hope the influence of pure truth will pervade the body of Christians, and will free their well meant operations from every dangerous mixture. My impressions on this subject, I acknowledge, are very deep; and I cannot but most sincerely regret that it seems to be too much overlooked. Nor do I think an adequate remedy will be applied, until pastors more generally have a more correct and more extensive knowledge of the Bible, and sustain a more intimate connection with the teachers of Sabbath schools, imparting to them correct views, and through them exerting a salutary influence upon the groups of young immortals whose tender thoughts they are rearing.

But enough of unpleasant representation. I make no apology, however, for the nature of these remarks. If the dangers exist, they ought to be known, and to be guarded against. And one important way in which the members of this Association can benefit the cause of Sabbath schools is, by occasionally in a modest manner adverting to this somewhat unusual view of the subject. In your intercourse with the parents of Sabbath school children, it will be well to hint that domestic religious instruction should not be neglected in consequence of the advantages which Sabbath schools afford; that on the contrary, instruction at home should enforce the instructions of the school; that the efforts of teachers should be seconded, and made doubly valuable by the efforts of the father and the mother. The gratitude and respect of a child's heart ought not to be taken away from the parent, and transferred to the teacher. A child ought indeed to cherish much gratitude and respect for the professed teacher; but much more gratitude and respect ought it to be in the habit of cherishing for its parents. With how much confidence soever it may approach its teacher, upon its parents it ought to have a still more affectionate reliance. And those parents who wholly resign to others the religious care of their children are placing out of their hands a most powerful instrument for securing the happiness and the salvation of their children.

In your intercourse with pastors you may find suitable opportunities for making inquiries and giving hints corresponding to the subject of these remarks. But let me caution you that this is a point in which peculiar delicacy should be exercised. It is not in your power at present rightly to estimate all the circumstances in which any particular pastor may be placed; and the relation which you sustain to the churches and to settled pastors requires you most carefully to avoid whatever might appear assuming. In respect to pastors, be rather learners than advisers. You may best consult for your own usefulness, and for the promotion of the Sabbath school cause, by making yourselves as extensively acquainted as possible with the arrangements of different churches, by noticing the excellencies and the defects of their plans, and thus by the experience of others, and the suggestions of your own good sense, you may become fitted to guard against dangers of every sort, and to place the Sabbath schools of which you may hereafter have the general supervision in the most profitable attitude.

## THE GLORY OF GOD, THE GRAND MOTIVE IN DUTY.

[Continued from p. 197.]

THIS is a very solemn and momentous subject, in which each one is deeply interested ; and worthy of our serious attention ; and ought to lead us with anxiety to inquire how this duty should be performed, with a full determination to discharge it faithfully.

1. It is not only in the great and important concerns of life, that we should be actuated by a desire to glorify God, but also in those most common and trivial : And lest there should be any misunderstanding, it is remarked by the apostle, that "whether ye eat or drink, or whatever ye do, do all to the glory of God." If he had mentioned some of the principal actions only, we might have inferred that in common and trivial things, as eating and drinking, we need not be particular in regarding the rule. But having mentioned these every day occurrences, it shows us that the rule should apply to all our actions, without exception.

The glutton and epicure eat for their own pleasure ; they think nothing about the glory of God, but solely the gratification of their appetites. Of such it is said, "Whose God is their belly." Multitudes eat for their own interest ; to gain strength to attend to their business, to increase their property, or advance their fame. God is not in all their thoughts : at least, they have no regard to him or his glory in the concerns of the table ; they eat for themselves, and drink for themselves. And multitudes eat and drink for their own ruin. They have no regard to God, nor the good of society, nor their own families, nor their own health nor happiness, nor yet for heaven ; this is the case with the drunkard, sunk down among the lowest dregs of human nature, not far removed from the brutes.

But the good man eats and drinks that he may thereby have strength to glorify God : this ought to be his motive always. This does not imply that he takes no pleasure in his food ; for it is probable that he takes more pleasure than either the glutton or the drunkard. It does not imply that he shall have no choice of food ; or that he shall use the coarsest ; but rather that which shall be the best to nourish his body.

He will regulate the quantity by the same rule, both in eating and drinking ; and receive as much as will enable him in the best manner to discharge his duty. Every one, therefore, who is less capable of doing his duty, either on account of the quantity or quality of his food, does not glorify God. Or if in these things we give offence either to Jew or Gentile, or the church of God, we deviate from the rule of rectitude. We ought, in this respect, to say with the apostle : "Even as I please all men, in all things, not seeking mine own profit, but the good of many that they may be saved." This is introduced as an example of the manner in which we should glorify God in all the concerns of life ; live for him, and for the promotion of his cause.

2. We should glorify God in all other things: in our business, by attending to such only, and conducting it in such a manner, as will be for his glory. We ought to observe this rule in every bargain we make, and in all our business transactions; the least as well as the greatest.

We should glorify him in our charities and benevolence; by selecting such objects, and bestowing so much as will accomplish the design. Christians generally come short in the amount which they cast into the sacred treasury: here and there we see one that comes near his duty, and these are looked upon as prodigies of benevolence; and therefore the chariot wheels of the Lord are long in coming. But these prodigies must be multiplied till covetousness is rooted out of the church, and a penurious christian shall become a prodigy: and then the Lord will quickly come in his kingdom.

We must glorify him in our visits and friendships: much may be done in this respect, and much ought to be done by every one. If Christians were to have their conversation in heaven, on religious subjects, and let it savor of grace, and seek the spiritual good of their fellow men, instead of their own praise, they might be instrumental of the salvation of many; and this would be the most effectual way of glorifying God.

We should glorify him in all our afflictions and trials. This is indeed a difficult duty, and needs much grace; but it may be done, and will be done when we are patient and submissive, as an example to others, and as the means of increasing our personal piety.

And we must glorify God in death. This will best be done by having lived a holy life. The death of a good man has a great effect. No one can witness such a scene—the holy triumph of the soul, the patient suffering of the agonies of dissolution, and the smile of joy—without wishing like Baalam, “Let me die the death of the righteous.” Nothing is better calculated to convince the mind of the reality of religion, and the importance of possessing it, as the best preparation for death. Thus we should glorify God in all that we do, in life and in death.

Some perhaps may condemn these remarks as superstition; as being overmuch righteous: making religion too strict. But this is not the case: it is merely coming up to the scripture standard, from which Christians generally have awfully departed; and the church will never arise and shine, till they return to their duty.

Some may approve, but not be disposed to perform: they know the right, and yet the wrong pursue. The path to heaven is filled with crosses; and the Christian can scarcely stir a step without being obliged to take up one: if he neglect, knowing the duty, he must be beaten with many stripes.

Some may endeavour to do it, but come short: and this, no doubt, will be the case with all who make the attempt. But the good Lord will pardon such, and give them strength equal to their day. If we glorify him, he will glorify us: if not in this world, yet

in the future, as he sees will be the most for our advantage. Not the feeblest efforts will be overlooked. Our degree of glory and happiness will be in proportion to our exertions on earth to discharge this duty. If we glorify him not, we shall certainly be condemned, and if we do not make it the principal business of life so to do: and each must make his choice, and be prepared to abide the consequences.

If we are engaged through life in this delightful employment, we shall be prepared to relish it in all its heavenly purity in the world above: and while the boundless periods of eternity roll on, we shall still be engaged in the same duty with all holy beings in glorifying God.

GAIUS.

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THE CLAIMS, TENDENCIES, AND MERITS OF TRUE RELIGION.

MR. EDITOR,

Rev. Mr. Warne, of Brookline, preached, not long since, in the First Baptist Meeting-house in Charlestown, the quarterly sermon before the Baptist Ministers' Meeting of Middlesex and Norfolk Counties: perhaps the plan of the discourse may be acceptable to your readers.

H. J.

Acts xxi. 13. What mean ye to weep, and to break my heart? For I am ready not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus.

ONE of the most striking features in the religion of Jesus Christ, is the extent and openness of its claims on its subjects. It demands a readiness to yield obedience to endure suffering, and to make sacrifice: in a word, it claims the man and his possessions.

The truly religious man is prepared to meet such claims. Is his willingness to meet them enthusiasm? Or is not religion worthy of such sacrifices? These thoughts are suggested by considering the character and course of the apostle Paul. Of him Jesus said, "I will show him how great things he must suffer for my name's sake." But religion had prepared the apostle for this discovery: his language was, "What wilt thou have me to do?" and "What things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." In accordance with these declarations, he says in the text, in reply to the entreaties of his brethren and companions that he would not go to Jerusalem, "What mean ye to weep, and to break mine heart? For I am ready not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus."

Three propositions may be based on the text.

I. Religion as a system laid down in the Bible demands great sacrifices.

Its great command is, "If any man will come after me, let him

deny himself, and take up his cross and follow me." The religion of the Bible demands the sacrifice

1. Of every thing *sinful*. Of this we have evidence collateral and direct. Of the former kind is the name of the Author of religion: "JESUS, for he shall save his people *from their sins*." The avowed design of his mission is also collateral evidence. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Compare the former part of the verse. That design comprehended not only the destruction of sin, but its destruction by the culture of holiness. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Of the latter kind, or direct evidence, are the pointed and inflexible demands it makes on its subjects. See Matt. v. 29; Deut. xiii. 6—10; Rom. viii. 13; Gal. v. 24; Col. iii. 5, 6; 1 Pet. iv. 1—3.

2. Of everything *doubtful*. This extends not only to things which may be really indifferent, but of which we may ourselves entertain scruples, Rom. xiv. 23; but to things of which we entertain no scruples, but are certain of their indifference, if others who observe us are scrupulous respecting them, 1 Cor. viii. 4—10. Compare verse 12. This passage requires sacrifices to even the needless scruples of others; and the former one covers all cases doubtful to ourselves.

3. Of many things *lawful*. Paul considered the law of love to prohibit to him certain articles of lawful food, Rom. xiv. 19—21; 1 Cor. vi. 12, and x. 23. The several relations of life may be lawfully sustained, and the social and domestic pleasures arising out of them enjoyed. Generally, indeed, the duties of these relations must be performed; yet they must be disregarded, and even comparatively hated, when to retain them would be to dishonor Christ; sometimes indeed when a greater honor to him would accrue from our relinquishing than from our retaining them—as in the case of missionaries, who leave home and friends and relatives, to go far hence unto the Gentiles. Again, to preserve our own lives is, in general, not only lawful, but our duty; yet religion may call for its exposure and even for its actual sacrifice. In truth, it does call for habitual readiness to sacrifice it, Matt. xvi. 24—26; Luke xii. 4, 5. Ease, reputation, possessions—all things, are to be held in the spirit of martyrdom, 1 Cor. iv. 9, 11—13. The Author of Christianity requires his followers to make all these sacrifices, not only willingly, but joyfully, Matt. v. 11, 12.

II. Religion, as a principle implanted in the heart, disposes men to make great sacrifices. "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

The truth of the proposition will appear, if we look at religion itself, and at its effects on its subjects.

1. Look at *religion itself*. What is religion as a principle in the heart? It is *supreme love to God*. Of course, it must expel the supreme love to sin, and therefore must dispose the man to sacrifice all that is sinful, as previously stated. This tendency of religion is asserted, Titus ii. 11, 12. The grace of God teaches us, "that

denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world; looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ."

Again, supreme love to God will readily dispose men to the sacrifice of everything doubtful; for to these there can only be a feeble and irregular attachment. If it secures the sacrifice of everything sinful, *a fortiori* of everything doubtful.

Again, supreme love to God must expel supreme love to self, or kindred, or reputation, or possessions; for there can be only one object of supreme love. The Christian feels that *he* is not his own, and far less his possessions, &c. As to relatives, he knows no man after the flesh; he says unto his father and his mother, I have not seen him; nor does he acknowledge his brethren, or know his own children, Deut. xxxiii. 9. Consequently, when a collision of claims occurs, the principle by which it shall be decided is already settled, and he advances steadily to make the demanded sacrifice.

2. Look at the effects of religion on its subjects. Ex. gr. The Hebrew Christians, who took—not calmly, nor contentedly—but even joyfully, the spoiling of their goods: the worthies enumerated Heb. xi. *passim*; Peter and John, Acts v. 41. Paul, who though ready to yield everything but principle, for *that* contended not only against Judaizing teachers, but against fellow apostles, Gal. ii. 11. How cheaply did he rate his life! Acts xx. 24. How joyfully did he anticipate a violent death! 2 Tim. iv. 6. What do we see in all these instances, but the readiness inspired by religion, as a principle in the heart, to make the sacrifices demanded by religion, as a system laid down in the Bible?

III. Religion, as a whole, is worthy of great sacrifices.

Proof of this proposition cannot be given in full, except to those who are the subjects of religion; a stranger intermeddleth not with the joy which it ensures and imparts. Religion is worthy of great sacrifices, for three reasons.

1. Because of the good which it imparts. The consistent, self-sacrificing Christian is, in a qualified sense, possessed of all things, 1 Cor. iii. 21—23. He may have troubles, but the throne of grace is a present solace; and his very trials promote his highest interest, Rom. viii. 28; 2 Cor. iv. 17. He may have enemies; but religion clothes him in the panoply of God, and will encircle his brow with the chaplet of victory, Rom. viii. 37.

2. Because of the peace which it secures. The Christian has peace with God; peace of conscience; peace under tribulation in the world; peace under self-denial, and self-sacrifice. But he has more than mere peace; he has joy; he is filled with joy, even "with all joy and peace in believing;" Rom. xv. 13. He has peace in death, Ps. xxxvii. 37; peace amidst a dissolving universe in the day of judgment, 2 Pet. iii. 14. Compare verses 10—13.

3. Because of the glory which it reveals. A kingdom is prepared for them: they shall be kings in it, for they are made kings and



priests unto God; they shall be joint kings with Jesus himself: "for they shall reign with Him. They shall shine as the sun in the kingdom of their Father." All that is sinful in them shall be purified; all that is imperfect, supplied; all their powers of enjoyment enlarged inconceivably, and then *filled*, but never *satiated*. Even their bodies, the least noble part of them, shall be fashioned like the glorious body of Jesus.

Consider religion, then, in the good it imparts, in the peace it secures, and in the glory it reveals; and say, whether as a whole, it is not worthy of all the sacrifices, which, as a system, it demands, and as a principle it prompts.

#### IMPROVEMENT.

1. Is this glory prepared for the followers of Jesus? Let them be patient and joyful, yea, "exceeding joyful in all their tribulations:" the end is at hand, and what an end! Let us gird on our armour anew, and never hesitate should duty call on us to sacrifice our interest, reputation, friends, or even our life. Religion, as a whole, is worth them all. Consider the glory which shall be revealed in us! Language cannot express it; thought cannot conceive it; we can only say it is *glory—a weight of glory—an eternal weight of glory—an exceeding, a more exceeding, a far more exceeding and eternal weight of glory.*

2. Is this glory prepared for the followers of Jesus? What infatuation has seized those who are content to lose it! Content they are, for they will not be roused to make efforts to secure them; and without efforts they cannot be obtained. "Strive, then, to enter in at the strait gate." "The kingdom of heaven suffereth violence; and the violent take it by force."

3. This is not the worst of their state. They not only lose the glory, but they inherit the curse. Blackness and darkness, forever, are before you, impenitent sinners; a fire which is unquenchable; a pit which is bottomless; a worm which is deathless; devils for your companions, and hell for your dwelling place. But this doom you may escape if you flee now for refuge to the hope set before you; believe on the Lord Jesus Christ, and you shall be saved.

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#### BURNING OF WIDOWS.

Mr. Editor,

The remarkable fact, of the burning of widows on the funeral pile of their husbands, in India, has long attracted the attention of the Christian world; but I do not recollect to have seen in your Magazine any account of the origin of the custom. I therefore send you for publication the following extract from the *CRIES OF INDIA*, by J. PEGGS.

ALPHA.

DIODORUS SICULUS, who twice refers to the practice of Suttee, in 103d and 106th Olympiad, or B. C. 327 and 314 years, supposes the practice to have originated in the unfaithfulness of the women

to their husbands, and their taking them off by mixing deadly plants with their food. "This wicked practice," says he, "increasing, and many falling victims to it, and the punishment of the guilty not serving to deter others from the commission of the crime, a law was passed, that wives should be burned with their deceased husbands; and that any individual who refused to comply with this law should be compelled to remain a widow, and be forever excluded from all rights and privileges, as guilty of impiety. This measure being adopted, it followed that the abominable disposition to which the wives were addicted was converted into an opposite feeling. For, in order to avoid that climax of disgrace, every wife being obliged to die, they not only took all possible care of their husband's safety, but emulated each other in promoting his glory and renown." Strabo is of the same opinion. Mandello, a German, who witnessed a Suttee at Cambay, in 1638, accounts for the rise of this singular custom in the same manner. It is possible that this practice may have originated in a mistaken idea of the import of the injunction of the shastra, addressed by the priest to the bride in marriage: "Be thou the companion of thy husband in life and in death;" or from the following passage in the Rivgad—"Let those women, no longer widows, excellent wives, anointed with collyrium and ghee, enter, without tears, without complaints, excellent jewels, let them ascend before the source of beings." It is supposed that these words are addressed to fire, as a god, and that they justify the burning of widows.

"The origin of the custom," says an intelligent magistrate in India, "will most probably be found in the voluntary sacrifice of a widow inconsolable for the loss of her husband, and who resolved to accompany him on the funeral pile; not with any idea that such an act could be acceptable to the gods, or any way beneficial to herself in a future existence; but solely because her affection for the deceased made her regard life as a burden no longer to be borne. The example of this heroine, if it remained the only incentive to Suttee, would have been rarely followed; but it of course excited admiration as a novelty; and in a short time the Brahmuns began to perceive that, if properly managed, Suttee might be made a very productive source of emolument; and the most esteemed authors of the age were induced to recommend it as a most meritorious act, productive of good effects to the soul of the widow and her husband, and to those of the surviving members of their families: they also prescribed forms and ceremonies, in which the attendance of Brahmuns was of course indispensable. Menu, and the most ancient and respectable writers, do not notice Suttee; it was therefore, in their time, either unknown or not approved. If the former, how comes it to be recommended in the more modern shasters, if the custom was not of the nature supposed? No modern lawgiver would have ventured to praise an act not mentioned by his predecessors, if an example had not occurred, and been received with universal praise, though a novelty and an innovation. If known, but not mentioned because not approved by Menu, the

authority of the modern shaster is not sufficient to give any merit to the sacrifice. In the first case we do not find that the practice originated in the law, but that the law is the consequence of the practice; and that sacred authority is subsequently produced to enforce the merit of an act originating in the mortal feelings of affection, grief, despair, or some other passion of the mind, equally incapable of affording a hope that it would be acceptable in the eyes of the Deity."

Ram Mohun Roy, in a tract entitled, "Brief Remarks regarding modern encroachments on the ancient rights of Females, according to the Hindoo law of Inheritance," supposes the prevalence of Suttee in Bengal to arise from the existence of polygamy, and the dependant and unhappy circumstances in which widows are left.

"It is not from religious prejudices and early impressions only that Hindoo widows burn themselves on the piles of their deceased husbands; but also *from their witnessing the distress in which widows of the same rank in life are involved, and the insults and slights to which they are daily subjected*, that they become in a great measure regardless of existence after the death of their husbands; and this indifference, accompanied with hope of future reward held out to them, leads them to the horrible act of suicide."

*The subject of this cruel custom, however, can rarely be considered voluntary.* This is very forcibly stated by W. Ewer, Esq. Sup. of Police, Lower Provinces Bengal Presidency:—"It is generally supposed that a Suttee takes place with the free will and consent of the widow, and that she frequently persists in her intention to burn, in spite of the arguments and entreaties of her relations. But there are many reasons for thinking that such an event as a voluntary Suttee very rarely occurs: few widows would think of sacrificing themselves unless overpowered by force or persuasion; very little of either being sufficient to overcome the physical or mental powers of the majority of Hindoo females. A widow, who would turn with natural instinctive horror from the first hint of sharing her husband's pile, will be at length gradually brought to pronounce a reluctant consent; because *distracted with grief at the event, without one friend to advise or protect her, she is little prepared to oppose the surrounding crowd of hungry Brahmuns and interested relations, either by argument or force.* Accustomed to look on the former with the highest veneration, and to attach implicit belief to all their assertions, she dares not, if she were able to make herself heard, deny the certainty of the various advantages which are supposed to attend the sacrifice:—that by becoming a Suttee she will remain so many years in heaven, rescue her husband from hell, and purify the family of her father, mother, and husband; while, on the other hand, that disgrace in this life, and continual transmigration into the body of a female animal, will be the certain consequence of refusal. In this state of confusion, *a few hours quickly pass, and the widow is burnt before she has had time even to think on the subject.* Should utter indifference for her husband, and superior sense, ena-

ble her to preserve her judgment, and to resist the arguments of those about her, it will avail her little,—the people will not be disappointed of their show; and the entire population of a village will turn out to assist in dragging her to the bank of the river, and in keeping her down on the pile. Under these circumstances *nine out of ten widows are burnt to death.*”

It must be peculiarly grateful to Christian philanthropists to reflect that the abolition of this cruel and wicked rite may be traced to missionary efforts.

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AIDS TO DEVOTION.

*Aids to Devotion, in Three Parts; including Watts' Guide to Prayer.* 1 vol. 18mo. Boston: Lincoln & Edmands. 1831.

It is of the highest importance that the subject of prayer be correctly understood and properly appreciated, as it is the Christian's most powerful weapon against the powers of darkness. The present volume will therefore be welcomed by the religious public, and especially by the great body of young persons who have been introduced to the churches during the recent revivals in the United States. The work consists of three parts. Part 1, comprises copious selections from Mr. Bickersteth's Treatise on Prayer. Part 2, consists of Dr. Watts' Guide to Prayer. And Part 3, of Devotional Exercises. We extract the following remarks from the preface, conceiving them to be calculated to exert a beneficial influence at the present time.

“1. All aids to devotion are to be considered as hints for improvement, and not as specific and uniform rules and examples. A general benefit may be derived from reading on the subject, by learning to avoid what is repulsive in manner, voice, or expression; and by adopting what is appropriate and excellent, without copying particular forms, or being limited to specific regulations. Let each Christian endeavor to attain that fervent spirit of prayer, which will enable him in a strain of holy devotion, with strong faith, and cheerful hope, to bring the varying circumstances of himself, his family, the church, and the world, before the throne of grace, in a method which each particular occasion suggests, and in a manner calculated to console his own heart, and enkindle the flame of piety in others.

“2. Christians should, in meetings for prayer, have particular reference to the specific object of the meeting. Solomon's prayer at the dedication of the temple, copiously dwells on that subject; and the apostles, when met to fill the place of Judas, were absorbed in that single object. The interest in prayer meetings, for revivals of religion, or other purposes, is often diminished, by so blending the specific subject, with prayers of a general and diffusive character, as to prevent a concentration of desire in the petitions offered.

“3. Care should be taken not to diminish the interest of a social prayer meeting, by improper length in each prayer. Perhaps there is no greater obstruction to the benefits of a prayer meeting, than in-

attention to this particular. When exhortations and suggestions are offered on this subject, few individuals suppose themselves to be addressed, because each person while engaged in speaking, is less conscious than others, of the time occupied. Let each reader consider this suggestion in application to himself. In public prayers, and on occasions when only one exercise is anticipated, a greater copiousness is desirable; the various parts of prayer may be regarded, and the various objects relating to individuals, the church, and the world,—to objects of benevolence, and the extension of the gospel, may be profitably combined. But where a number of Christians are expected to follow each other, conciseness, and a greater concentration of object, in each individual, would awaken a deeper interest, and produce happier results. Instead of combining in every prayer all that might appropriately occupy the meeting, let one dwell principally on confession, another on petition, and another on thanksgiving. The same remark is applicable to the different objects to be presented. The state of the impenitent, of the inquiring mind, of the young, the aged, the church, the pastor, the heathen, might, as separate subjects, be copiously dwelt upon, in succession, by different individuals, and cause an awakened interest to pervade the exercise. Whenever weariness takes possession of the individuals engaged, their real prayer is, that the service may close, instead of joining in the petitions which are presented.

“4. All persons who would derive benefit from a prayer meeting, should repair to it with a prayerful spirit, and not wait for the arrival of the season to awaken their devotional feelings. Individual and retired prayer happily abstracts the mind from worldly cares, prepares the heart to mingle in social exercises, and imparts those celestial benefits which are to be anticipated from intercourse with Heaven.”

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## SELECTIONS.

### FUTURE HAPPINESS.

It is apprehended a prevalent mistake exists in attributing future blessedness, in too extensive a degree, to arbitrary bestowment, without a sufficient reference of its enjoyment to the natural consequence of, and as existing in proportion to, the state of individual character or capacity. This mistake seems to arise in part from not sufficiently attending to the nature of present experience, and to the way in which happiness is now enjoyed by intelligent beings formed with capacities like our own. We know from present experience, or at least, every one that reflects for a moment may be convinced, that happiness is enjoyed through the medium of consciousness, or the power which we have of perceiving and being made sensible of the emotions and affections of our own minds. From this perception arises the internal peace and satisfaction of every one who is truly virtuous, and from the same perception arises the uneasiness and misery of every wicked and unrenowned mind: the wicked are like a troubled sea when it cannot rest for the waves thereof;

“there is no peace, saith my God, to the wicked.” It is evidently agreeable to reason and Scripture, and, it is apprehended, accords equally with the experience of every individual, that this inward peace and satisfaction, constituting the essential happiness of the soul, is enjoyed and actually realised, in exact proportion to the degree of sanctification or purity which any individual has attained.—*Lon. Bap. Mag.*

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EXTRACTS FROM DR. WAUGH'S MEMOIR.

CONSOLATORY REMARKS TO MOURNERS.

THERE is better company for mourners, than the dearest earthly friends. Read Hebrews xii. ; 2 Cor. v. and John xiv., and suppose the apostles of Christ sitting on the chair or couch which departed friends last occupied, and addressing to you these words in season ; nay, behold Jesus Christ himself standing by your side, and saying to you as he did to mourners on earth, “Weep not.”

Were our friends as valuable as our fancy paints them, let us bless God that we had such a treasure to surrender ; and let us try to make the surrender, without the reluctance of excessive affection. It is giving up a jewel which Christ claims, and which he will fix in his mediatorial crown, to sparkle, in the perfection of holiness, to all eternity.

Melancholy will grow into a disease, unless we check its progress. It enfeebles the mind to bear, while it adds to the burden.

Exercise in the open air, cheerful but holy conversation with Christian friends, a habit of dwelling on the luminous spots in our life, by which our gratitude to God is enlivened, and our own joy augmented, intercourse with God in reading his blessed word, and in the devotion of the closet, all conduce to the support and strength of the mind under suffering.

The tender connections of life, when cemented by piety, may by death be suspended, but cannot be destroyed.

INFLUENCE OF PIOUS MOTHERS.

A warm hearted and prudent mother will exert an almost unlimited influence over her children during the first six or eight years of their life,—a period of all others when the heart is most susceptible of deep and lasting impressions. The divine Author of our frame hath thus, in his infinite goodness, furnished a pious mother with efficient means for moulding the tempers of her children, and implanting in their tender minds those principles of piety and virtue, which will excite them to everything great and excellent in conduct, and prepare them as immortal beings, for the high destinies of a never ending existence. She will lead her tender and interesting charge to the feet of the good Shepherd, and fill their glowing bosoms with high admiration of his condescension and

grace, by reminding them that when parents brought their children to him whilst he sojourned on earth, he laid his hands on them and blessed them; and that now, when he is exalted to the skies, he still promises to gather the lambs in his arms, and carry them in his bosom. Solomon frequently adverts with great tenderness, to the pious counsels of his mother. Timothy appears to have been instructed, when a child, by his mother and grandmother, in the knowledge of the Scriptures; and it would be difficult to find an instance of children brought up in the fear of God, and the love of the Saviour, while their mother showed no marked solicitude to cherish a life of piety in her family.

“Delightful task! to rear the tender thought,  
To teach the young idea how to shoot,  
To pour the fresh instruction o’er the mind,  
To breathe the enlivening spirit, and to fix  
The generous purpose in the glowing breast.”

What an incalculable blessing to the church,—what a glorious prospect of the revival of religion, to behold young females, amidst all the amiable and useful accomplishments which adorn their sex, engraving the words of Solomon on the frame and temper of their hearts,—“Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised.” Few men have attained to high eminence, either in science or religion, who have not expressed deep felt gratitude for the example, and counsels, and prayers, of an affectionate and pious mother. In the case of Dr. Waugh, this grateful feeling was strikingly manifested. It were injustice to her memory, not to record most prominently, the reverential affection with which he ever spoke of the character of his mother. It was his delight to breathe into the ears of his own children the story of her piety and kindness. To her he looked back even at the age of threescore years and ten, with all the humility and fondness of a child; and when, nearly forty years after her death, he heard the summons issued that was to gather him to his fathers, his filial tenderness prompted the wish, that his pillow could have been softened by the hand of his mother, and his heart strengthened and refreshed by her prayers!—thus recommending, on his death bed, the performance of that duty to which he was ever anxious to direct the attention of the young,—“Honor thy father and thy mother.”

#### CHRISTIAN FRIENDSHIP.

Religion is supposed, by those who know it not, to damp the ardor and to limit the enjoyments of friendship; but in reality, its spirit of love prompts to every kind office, and to every gracious deed. There have been few who have shone in friendship like Dr. Waugh. To the companions of his youth who were preserved, like himself, to advanced years, he continued attached through life; and though so far removed from many of them that they rarely met; and though placed in a scene where the bustle, the fascinations, and the varieties of a metropolis would have detached many a heart from all its

partialities to friends in obscurity, he delighted to think of them and to speak of them; and often, in society the most imposing to ordinary minds, would his heart turn to worth in the shade, which, though overlooked on earth, is prized in heaven."

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ANECDOTES.

ARCHBISHOP LEIGHTON.

One day, in which there happened a tremendous storm of lightning and thunder, as Archbishop Leighton was going from Glasgow to Dumblain, he was descried, when at a considerable distance, by two men of bad character. They had not courage to rob him, but wishing to fall on some method of extorting money from him, one of them presently said, "I will lay down by the way side as if I was dead, and you shall inform the archbishop that I was killed by the lightning, and beg money of him to bury me." When the archbishop came up, the infamous wretch told him this fabricated story, and the holy, unsuspecting man believed it, sympathized with the survivor, gave him money, and went on his journey. But when the man returned to his companion, he found him actually dead; immediately he began to exclaim aloud, "Oh, sir! oh, sir! he *is* dead! he *is* dead!" On which the archbishop returned, discovered the fraud, and said, "It is a dangerous thing to trifle with the judgments of God!"

THE FAITHFUL APPEAL.

A person on a journey, not much acquainted with true religion, after being for some time pensive, exclaimed to his companion, "I never shall forget an expression my friend made on his *dying bed* some years ago." On being asked what it was, it was said to be this:—"You must die, as I soon shall: but if your heart be not changed, you cannot enter the kingdom of heaven; and if that be the case I think we shall never meet again!" Such expressions of religious persons to ungodly friends, is profitably using our influence—it is *faithful preaching*; and such words will eventually be found not to have been spoken in vain. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge in the grave, whither thou goest."



# MISSIONARY REGISTER.

FOR AUGUST, 1831.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

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## BURMAN MISSION.

No intelligence has reached us from Burmah since our last Number; but the following letters from Mr. Mason, of a previous date, exhibiting some spirit of inquiry in India, will be read with interest.

TO REV. MR. KNOWLES.

*Calcutta, Oct. 1830.*

Dear Sir,

When it is borne in mind that the Mahometans in common with the Jews profess to be firm believers in the God of Abraham, and in the Old Testament scriptures, they cannot, notwithstanding their enmity to Christianity, but be a most interesting people to the Missionary. For idolatry they possess a most sovereign contempt, and this contempt they hesitate not to express whenever opportunity offers. One of our Missionary brethren had a Hindoo cook and a Mussulman waiter. Conversing together one day, the waiter was heard addressing the cook with, "what is the reason your God is without arms?" The cook was puzzled. "He had arms formerly," continued the Mussulman; "and I will tell you how they were lost. When Mahomet was on earth Juggernaut was his cook, and he was one day caught stealing; his master had the law enforced against him, which among the Mussulmans you know is loss of the arms; and thus he has been without arms ever since."

Such a people, scattered as they are among idolaters throughout India, must produce some effect upon their associates, and this effect will necessarily be as favorable to truth as it is unfavorable to heathenism. Great as is

the evil of Mahometanism, it will be made a blessing, should God use it as an instrument for the destruction of idolatry. But Mahometanism itself totters. There is evidently a spirit of inquiry abroad among its devotees, and this among a people proverbial for their apathy is no inconsiderable advance in the march of mind; for the path of examination is the path to truth.

As the creation of this spirit may fairly be attributed to the diffusion of information in various ways, the friends of religion may hail with pleasure every means for the diffusion of knowledge which goes into operation, whether or not decidedly religious.

Superficial observers would suppose that the native colleges in which the introduction of Christianity is carefully guarded against, could be of no advantage to Christianity; facts however prove the contrary.

There is in this city a Mahometan college founded in 1780 by Mr. Hastings. The course of instruction comprises "the Arabic language, including general literature, law, philosophy of law, the traditions of Mahomed, logic, geometry, and arithmetic," together with English grammar, and an English course on the European sciences. Many of the students in this college have been in the habit latterly of attending the meetings of brother Carapet; and a few weeks ago some of them expressed a wish to hold a public disputation with him on various points connected with the Christian and Mussulman faiths. Of course their wishes were readily gratified, and the first discussion was held last Friday. Had it been in my power I should have attended, but the seeing of the native baptisms, which occurred on the same evening, preponderated in interest, the

debate being conducted in Hindostanee; so I went to Chitpore.

From those present, I understood the point that the Mussulman attempted to establish was, that "an atonement could be made only for sins committed, and therefore the sacrifice of Christ could be of advantage to none but Jews."

The principal argument urged by our friends against the contested point was that as Christ's atonement was intended to counteract the effects of Adam's sin, and as the effects of Adam's sin extend to all his posterity, Christ's atonement must therefore be available to all the posterity of Adam, who comply with the divine requisitions. The students entered with great interest into the discussion, which only terminated with the day. Two other important points, which they pledge themselves to establish, are, 1. That the prophecies of Daniel were as evidently fulfilled at the coming of Mahomet as at the advent of Christ: and, 2. That there are miracles connected with the establishment of Mahometanism, which afford as strong evidence that Mahomet was sent of God, as the miracles of Christ do of his divine mission.

Recently there have been published two or three tracts against Mahometanism in the Hindostanee language, in which, according to the Mussulmans, Mahometanism is charged with all the follies that can be collected from the practices of its various sects.

But the most interesting feature in the affair is, that they have written a pamphlet, in defence of their religion from the attacks of the Missionaries. It has just issued from the press, and I have not therefore been able to learn any thing very definite in respect to its contents. The Mussulmen often visit brother Carapeit's bungalow, and try every means to puzzle and provoke him; but he is said to be remarkable in disputation. His manner is coolly to receive his opponent's fire, and then to answer him with most provoking deliberation. When a Mussulman speaks of Mahomet, he will sometimes ask, "who was Mahomet?" "The son of Abraham," is the ready reply. "By whom?" "By Ishmael." Ah! not by Isaac then; but 'in *Isaac*,' it is said, 'shall thy seed be called.'" The Mussulman after a colloquy like this will walk off as mute as melancholy, with defeat depicted in his countenance.

Interesting circumstances relative to the progress of truth frequently fall under brother Carapeit's observation. He was in his bungalow one morning conversing with a native Christian, who was about going to law to obtain redress for some wrongs that he had suffered of a pecuniary nature. During the conversation two natives came in and sat down. After listening awhile, one of them arose and said to the other, "come, let us go; I thought it had been about salvation, but there is nothing of salvation to day; it is all about rupees and annas."

*Maulmein*, Dec. 29, 1830. We arrived here on the 23th of Nov. and in a few days I expect to leave for Tavoy, whither Br. Boardman has again returned. I remain yours, &c.

FRANCIS MASON.

EXTRACT OF A LETTER FROM MR. MASON, ADDRESSED TO REV. MR. GROSVENOR.

*Garden Reach*, Nov. 4, 1830.

Dear Sir,

"The first thing done by a botanist on arriving in a new country is to look at his feet for flowers; the painter stretches his eyes over the landscape in reach of the picturesque, while the mere traveller looks every where for strange sights. However, I believe, on approaching Calcutta, the first object to which my attention was almost unconsciously directed was, the number of church steeples. But few made their appearance. Yet on rounding the point on which Bishop's college is located, the whole of the city throws itself at once before the observer's eye at the short distance of three or four miles. My heart almost sunk within me when I thought, "how little is that Christian band which there has to contend with the darkness and superstition of more than half a million of idolaters! But there is more to encourage the heart in this respect, than appears at first sight; for all the Dissenting chapels wear so unassuming an appearance that they cannot be distinguished from dwelling houses. None of them have either bell, steeple or cupola. To a missionary, entering a heathen country like this, that for more than thirty years has been a theatre of missionary effort, it must be a primary inquiry, "what of the progress of truth?" The result of his inquiries will be much the same

here as was my view of the city: less will strike the eye than was anticipated, but a closer examination will develop more than he expected. The number of natives decidedly pious, may not perhaps equal his expectation; but the leaven of truth will be found at work more extensively than he ever anticipated. There is such a connection between moral and intellectual truth, that the progress of the one infers more or less the progress of the other. I was hence led to inquire of the influence exerted by the Hindoo college here in respect to the superstitions of the country. You may or may not be aware that in 1813 a Hindoo college was founded in Calcutta, "the principal object of which is the cultivation of the Sanscrit language, and Braminical science and literature." Provision is also made for the attendance of the pupils of the highest class on a course of lectures on natural and experimental philosophy, and for enabling such of them as may evince a capability and desire of learning to pursue this branch of study still further. A proficiency in the English language being obviously requisite to enable the students to profit by this arrangement, the knowledge of that language was declared to be an indispensable qualification for admission to the highest class.

The college is, I understand, at present, in a most flourishing state, and on the arrival of Mr. Duff, of the Scotch Missionary Society a few months ago, a course of theological lectures was commenced expressly for their benefit. The students were much pleased, and gave good attendance, but before the third lecture was delivered a paper was pasted up in college, signifying that if any of the students presumed to attend Mr. Duff's lectures, they would fall under the displeasure of the faculty."

Although thus prohibited attending, Mr. Mason states some facts, in relation to the young men's disregard of ceremonies, which evince that "the most sacred rites of paganism fall into contempt before the light of truth, and offer encouragement to labor and pray, that the sun of truth may soon arise, in all its effulgence, on this land of the darkness of the shadow of death, where Satan's seat is."

An article had appeared in one of the

native public papers, complaining of the disregard with which heathen rites were treated by the Hindoo students; and the progress of light must bring them wholly into disuse.

## INDIAN STATIONS.

LETTER FROM REV. E. JONES TO  
THE COR. SEC'RY.

*Valley Towns, May 30, 1831.*

My dear Sir,

A short time ago I received a letter from Dea. Heman Lincoln, and this morning, one from yourself, sympathizing in my painful bereavement, in the decease of my companion. It is indeed a bitter draught; and our situation, many hundred miles distant from all our relations, greatly enhances our loss as a family.

The sources of consolation, pointed out in your favor, have proved a strong hold in the trying hour, and have extracted the poison from the bleeding wounds. Thanks be to God, we sorrow not as those who have no hope; but while bruised by this heavy stroke, we look forward to that holy, happy world, where pains and bitterness are transmuted into peace and love, and endless and unwasting joys.

I feel under much obligation to several kind friends, whose faces I have not seen in the flesh, for the affectionate expressions of their sympathies on this mournful occasion. These letters are like soothing balm to the wounded spirit. I trust the Lord will visit them in the time of trouble, and reward their kindness a thousand fold.

I feel abased and astonished at the goodness and mercy which the Lord is manifesting to us at this place. "But God will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." "He hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty"—"that no flesh should glory in his presence." These sayings are signally verified at this station. By the very feeblest instrumentality, the Lord is revealing the wonders of his grace. The work moves on with a steady pace. Every portion of labor which we are enabled to apply to this interesting field, surprises us by a speedy increase. Brethren John Wickliffe and Dsulawee are

become very useful; and considering their slender opportunities for obtaining information, they are making very encouraging improvement. I trust the Lord will make them workmen that need not be ashamed.

On Saturday, and yesterday, we had a very solemn meeting at the mission house. On Saturday, preaching three times. Sunday morning, prayer meeting at sunrise, for an hour. At half past eight o'clock, church meeting; when *six full Indians* professed a hope in Christ, and were approved by the church. At half past eleven o'clock, preached in English, and by interpretation. I trust the Lord was in the assembly. Every individual wore on his countenance marks of deep concern. After preaching, we proceeded to the river, and the six candidates were baptized in the name of the ever adorable Trinity. The scene was witnessed by a large company of spectators. Our brethren, John Wickliffe, Dsulawee, and Wasadi, conducted the exercises of the afternoon and evening in a lively and interesting manner. This morning, prayer meeting at sunrise. After breakfast, made arrangements for the formation of a regular Temperance Society.

I believe the Lord is deepening as well as widening his work among the Cherokees. I think the growth in grace and the knowledge of the Saviour is as apparent among the professors, as the addition to their numbers. May He by his grace preserve them from every snare; and after the dangers, conflicts, and alarms of the warfare are ended, grant them the triumphs of the crowning day. I trust our Christian friends will not forget the poor Indians, in their intercessions at the throne of grace.

I am, Rev. sir, your obedient servant  
in the gospel,  
EVAN JONES.

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LETTER FROM REV. A. BINGHAM,  
TO THE COR. SEC'RY.

*Sault St. Marie, June 13, 1831.*

Very dear Sir,

Our school, I think, may be said to be in a prosperous state; from forty to sixty scholars are generally taught this quarter, thus far. Our Sabbath school prospers very well. Two ladies from the Fort, have this spring volunteered their services as teachers—Mrs. Hulbert and Mrs. James, who are well qual-

ified for the work. The Doctor also renders us some assistance in it, especially if Mrs. James is detained, he takes her place.

Our Temperance Society has produced quite an astonishing effect on the Indians. It is believed that there has not been so much drunkenness among them since the snow went off, as there frequently has been in one week in former times. I have got the binding part of our Constitution translated into Indian, which I can read so that they can well understand it; but the Doctor reads Indian very fluently, and is a warm friend to temperance, and assists much in promoting it among the Indians. Thirteen men have already subscribed the constitution, most if not all of whom have formerly been more or less intemperate, and some of them extremely so. But they now appear like very different persons from what they formerly were; but much vigilance will undoubtedly be necessary on our part to encourage, strengthen, and preserve them in their present good resolutions. They have planted their gardens the present season, and it is thought that an inclination to industry is increasing among them.

We are about forming a Bible Society. To this our subscription has far exceeded my most sanguine expectations. After preparing the constitution, I got seventy dollars subscribed in less than half a day. We have now almost ninety.

I received a letter last fall from Rev. Wm. A. Hallock, informing me that they had forwarded 20,000 pages of tracts to me,—and they were received about four weeks ago, in good order. Since they were received, I have made it some part of my business, weekly, to distribute them.

Very respectfully, yours,

A. BINGHAM.

Dr. Bolles.

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SPEECH OF REV. MR. CHOULES,

Before the American Bible Society at its late anniversary in New York, relative to the resolution for supplying every family with Bibles.

I have often found myself engaged, Mr. President, in meditation, upon the gigantic operations of nature in our land—the lofty hills, the mighty rivers, the foaming torrents and the far-spread plains—and I have been struck with the fact, that there is a most beautiful harmony subsisting between

the works of nature and the exhibition of grace in the new creation upon this continent. Here, more than in any other part of the universe, does Jehovah seem to challenge our attention, whilst he displays the wonders of his creative hand and the omnipotent energy of his grace, in overcoming the almost almightiness of sin in the soul. Now, as the subjugation of this world to God's government is to be effected by human agency, and as God's blessing is always connected with the faithful discharge of duty, it would appear that there should be in this land a mighty moral machinery, in some measure commensurate with those grand results which Christian faith anticipates. I was present two years ago when this society resolved to supply every family in these United States with a copy of the Bible, and I shall never forget my feelings. I thought I saw a means in some degree proportionate to our object; our Society, leaning on the sure word of prophecy, not only expected but attempted great things.

The venerable English Prelate occurred to my mind, who, when he heard of the establishment of Sabbath Schools, raised himself on his dying bed and exclaimed, "then I have lived to see glorious days for England!"

Sir—when that sacred resolution was passed, you must have felt that you were on the verge of another revolution, one more glorious than that of '76—you must have anticipated the period when this vast republic shall be composed entirely of *Freemen*, "for they are freemen whom the truth makes free, and all are slaves beside."

Yes, sir, your emotions must have been pious and patriotic; truly could you say with the Bishop, "I have lived to see glorious days for my country;" and almost you might exclaim, in the language of him who waited for the consolation of Israel, "Lord, now lettest thou thy servant depart in peace," &c.

There is something sublime in the name of our Society, "*American Bible Society*." Our title tells our duty; it declares that one quarter of the globe is in our charge, and that in the administration of our mercy we may range from pole to pole. The spirit which prevailed in this society on the memorable day to which my motion refers, was in exact keeping with the admonition of the wise man, " *whatsoever thy hand findeth to do, do it*

*with thy might.*" If ever we do any actual service for God in the world, we must labor and be in earnest—all history proves the fact. If Israel is to be led forth from captivity, God will select as her Liberator one who is ready to turn his back on a Crown, a Court, and a Kingdom. And if Israel shall take possession of the promised land, she must be introduced by a man who had "*followed the Lord fully.*" In after ages, when the temple is rebuilt, it is accomplished by the energies of a people who had "*a mind to work.*" The early spread of the Gospel was accomplished by men who preached everywhere, who were instant in season and out of season, and who were regardless of life itself when its sacrifice was demanded in the furtherance of the truth. And, sir, the moral wilderness will never become the garden of the Lord until there is laborious cultivation bestowed upon it.

On occasions like the present we are compelled to turn our minds to cardinal truths with which we have long been acquainted. Novelty is out of the question; and I am not sure that this is just matter for regret. To dwell upon grand principles with which we have been successfully identified, is often animating, just as the man who for years has dwelt upon the rock regards with complacency in each returning storm the immovable basis on which he resides.

It was declared of Jesus, in antecedent prophecy, *that to him should the gathering of the people be*; and Christ himself said, "*And I, if I be lifted up, will draw all men unto me.*" Sir, the attractions of Calvary have been felt. Jesus is a Conqueror—soon he will reign over a world conquered by love, for his Gospel is everlasting! Dioclesian once reared a pillar to point out the spot where he arrested the course of Christianity—and look at this Assembly, convened in a part of the world then undiscovered! and convened, for what?—to aid the conquest of the Prince of Peace—to throw up a high-way for the glories of a kingdom which shall never have an end. I urge the spread of the Gospel from its adaptation to all climes and classes. Here it is that our religion triumphs gloriously. The crescent cannot flourish amid the pale glories of a northern sky—its grand attractive lures would be deprived of their more than magic charms—Judaism, from its pe-

culiarities, can never be a universal system—Pagan mythology, supported as it is by all the trick and cunning of the priesthood, must lose its effect as the community marches on from stage to stage in intellectual improvement, rising from ignorance to knowledge; the Unknown God can never satisfy, sanctify, or save the soul—and men will ask after a *more excellent way*.

But it is not so with Christianity: her trials are her triumphs; the more she is investigated, the stronger will be the faith of her examiner—she evinces her Divine origin by her heavenly effects. Yes, sir, our gospel is for all nations, and I love to think that slips from the Rose of Sharon will take root and flourish on the line or at the poles.

Then why have these joyful tidings been confined within the narrow limits of present Christendom? Why has there been a monopoly of the breath of Heaven, the light of life, the message from the skies? Let us not seek for a reason in the decrees of God, but solve the sad problem in the depravity of man and the inconsistency of nominal Christians. God has made known his will—"Go ye forth, and preach my gospel to every creature."—Oh, sir, the painful truth—we have partaken of our morsel alone—but I am wrong; the gospel is not a morsel, but a *feast*, a *feast of fat things*, and a *feast* designed by God for all nations!—O! we have not recognized the fact that when God blesses a man it is that *he may become a blessing to others*. Thus every Christian has a duty to perform; it is not enough to help plant churches in Burmah or Bengal: *here* we can labor, and there is room to work with all our might. Sir, has not your heart trembled lest Burmans should press into the kingdom, and your fellow-citizens be found wanting a place in glory? O the hamlets of our beloved land! O the souls of those who dwell in our vallies! their souls! the redemption of which is precious, yet ceaseth for ever! It is easier to conceive of cities wrapped in flames, nations destroyed by the flood, or this beautiful creation sinking into ashes, than of the destruction of a soul from the presence of the Lord. If our religion has any soul, any vitality, let us go and plant the Lamp of Life in every valley of the shadow of death.

This world is to be conquered and subdued by Jesus. The word of God

is the sword of the Spirit. By this we must conquer, and the weapons with which we contend *are mighty*, &c.

I once heard, upon this platform, a comparison between the Bible Society and an arsenal. Sir, if I were gazing upon an arsenal, I should feel persuaded that the entire apparatus of war would produce fatal effects. Yet I could not select the particular weapon whose execution should be deadly, or designate the spot where its effect should be seen. I look upon our Society's House as a magazine for war, as containing weapons for a bloodless victory. I cannot, with prescience, select a Bible as foreordained by God to convert a youth, or a Testament, as intended to rouse the conscience of age, this volume, to console affliction, or that one, to convince infidelity; but I am quite satisfied that these sacred books do all go forth divinely commissioned on such messages of mercy, and that they do not enter the abodes of men, separate from that holy influence which is indispensable to their saving efficacy.

There are, too, peculiar reasons why at the present moment strenuous efforts should be made in effecting the circulation of the Bible. The gentleman who seconded the resolution for adopting the Report has eloquently alluded to many of these, and I will simply refer to Popery. I am not insensible to the efforts of Popery, (Catholicity, if she prefer the appellation,) but only circulate God's holy word, and I do not fear her triumphs. Her fate is foretold; her rock is not as our Rock; the Mass shall be forgotten in the one song which shall employ all nations. Sir, I repeat it, I do not fear her *ultimate* triumphs, for her death is prophesied, her sepulchre is prepared, her epitaph is written—"Babylon is fallen—is fallen." Mr. President, when Popery renounced the Bible, the God of the Bible weighed her in the balance—pronounced her wisdom folly, and declared her wanting—and when she impiously assumed the attribute of the most High, and asserted that she was *wisdom*, she committed a suicidal act—she tied around her neck the Apocalyptic mill-stone, which shall at last sink her in the depths of the sea.

When I think of what has been done in the past two years, I feel disposed to bless God, and take courage—but the field is the world, and there is

much to be done ere the laborers unite in the song of harvest home. With Cæsar let us feel that nothing is done while any thing remains to be done; or rather let us take a lesson from a Christian soldier; let us listen to Paul, who urges us to forget what is behind, and press on to things which are before us. And what is behind? only a few battles gained by the grace of God—just enough to show that with his help all things are possible. And what is before? why, a battle-field—a rebel race—a Saviour's joy!

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SABBATH SCHOOLS.

To the Editor of the Am. Bap. Magazine.

Sir,

In reading the account of the anniversary celebration of Sunday schools in London, I was very much pleased to observe that this truly important branch of benevolent operations was advancing with rapid strides in the mother country. The number of schools in the United Kingdom is stated to be 10,162—of teachers, 107,545—and of scholars, 1,062,656; with an increase the past year of 267 schools—of teachers, 9,800—and of scholars, 42,463. More than a million of youthful minds are weekly assembled, and taught from the oracles of God the ways of heavenly wisdom. More than a million beings are beginning, in their early youth, to seek the Lord in the way in which alone he will be found, and are imbibing religious habits which will probably never forsake them. There was a very interesting fact stated in one of the addresses, which I think will be worth repeating. There was a family, in which there were three deaf and dumb children, two brothers and a sister. A younger sister of theirs was a member of a Sunday school, and through the blessing of God, her attendance there was blessed to the conversion of her soul. She began immediately to be anxious for her deaf and dumb brothers and sister, and applied herself with great zeal to do them some good. Her perseverance was owned and blessed of God, and she soon had the joy of seeing two of them rejoicing in that Saviour in whom she trusted, and whom she had pointed out to them. What an incentive to action is here presented both to teachers and scholars.

In our own country, the Sabbath school seems to be one of God's most powerful instruments; and every one who is engaged in such a school, and every church which has a Sunday school within its limits, have abundant cause to renewed activity and to animated exertion. Look abroad through our land, and everywhere you see the talented and the influential, the wise and the learned, applying their energies and their acquirements to the business of Sunday school instruction. Those, therefore, who engage in this delightful employment, have able co-adjutors, and have the satisfaction of knowing that they are fellow-workers with the rulers of the land, in promoting the temporal and spiritual happiness of the young.

When we behold men of great minds and fervent piety embarked in this undertaking, we may expect to see a great blessing following their efforts. And is it not the case? Do we not every where hear of revivals in Sunday schools? A large number of the revivals which are taking place in our country have commenced in Sunday schools. God seems to have poured out a special blessing upon them. In almost every instance of revival, where it has not made its first appearance in the Sunday school, the school has shared largely in the gracious visiting. And there is great reason why this should be the case. God always accomplishes his end by means. In Sunday schools where the children have been from week to week engaged in perusing and learning the word of God, the way is already prepared for the operation of his Holy Spirit. I was much pleased with the remarks of the Rev. Mr. M'Ilvaine, of Brooklyn, N. Y. upon this subject, in an address recently made before the American Bible Society.

“Now, sir, I say—what I am glad to know is nothing new, but so true as to be perfectly notorious, and so prominently true that almost every one of us has frequently spoken of it—that if there be any one instrument to which, under the divine blessing, we are especially indebted for the great extent, the peculiar directness and power, the simplicity, purity, and excited character of the recent revivals of religion, that instrument is found in the system of our Sunday schools. The truth is, there never was such a wide preparation before for the operation of the

Spirit of God. There never was a generation of hearers with which the ministry of the word had so little preliminary work to do before it could lead them to Christ. That, out of which the great majority of the new members of Christ have been gained, is by very far the largest generation of Sunday-school pupils that ever came to maturity. In a great measure they were ready. A long portion of the road to the entrance of the strait gate they had already travelled. We had no need, as with thousands of others, to show, by the slow process of illustration, the necessity of a sinner's conversion. They believed it already. There was no need with them of spending time which former generations required, to prove that there is none other name by which we can be saved but the name of Jesus. They had learned and owned it years ago. The seed was all sown, and only needed the dews of heavenly grace to quicken it into fruitfulness. The way of life was full in their view. Nothing remained but to persuade them to enter."

Such is indeed the fact with regard to the scholars of a Sunday school, or such will it be if teachers are faithful in the discharge of their duty. And we may expect to see most glorious results from this source. Multitudes of youthful immortals will be seen flocking to the gates of Zion in every part of our land, and "out of the mouths of babes and sucklings, will the glory of God be perfected." What may we not hope for, when we behold these bands of children, commencing the Christian warfare at their early age, and girding their tender minds with the armor of God? Ought we not to believe that God is indeed hastening on that glorious era, when the whole universe with united voice shall breathe one song of praise and thanksgiving to our God? Let, then, every Sunday school teacher be quickened to greater effort, and be actuated by a stronger and more ardent faith, in view of the great and honorable station which is assigned to Sunday schools, in God's plan of regenerating and saving the world; let every Christian lend his influence and his personal assistance and countenance to this hallowed cause; let him remember both teachers and scholars in his supplications to the throne of grace; and let every Christian church kindly watch over and protect the school that is con-

nected with it. Much remains to be done by the church. See that your school is well supplied with teachers, send your children to be taught there, and visit the school yourselves, that by your presence you may encourage the teachers and add to their influence and authority over the children: And above all, in your prayer meetings, as a church, as well as in your private devotions, remember them in your petitions to a prayer hearing and a prayer answering God. A TEACHER.

## REVIVALS.

MR. HILL'S LETTER.

Troy, June 4, 1831.

Mr. Editor,

I feel that it is performing a duty which I owe to Zion, to forward you for publication in the Magazine, some account of the work of grace which has been enjoyed by the people of God in Troy during the past winter; and I attempt the performance of it with some sense of gratitude, not only to the merciful Author of revivals of religion, but also to those who having shared in them, have communicated information respecting them, for the encouragement of their brethren. I remember, Sir, when such accounts were frequently presented to the Christian public through the same medium, and I think it is greatly to be regretted that you are not now oftener furnished with them.

Before proceeding to relate the circumstances in immediate connection with the recent glorious revival, it may be proper to state that a very encouraging state of things existed in the Baptist church during the last thirteen months. A revival, to some extent, was experienced by it in the month of April, 1830, during which it is supposed about twenty individuals were brought to the knowledge of the truth as it is in Jesus: and cases of conversion occasionally occurred through the following summer, creating pleasing occasions for the administration of the ordinance of baptism every month except one; during which period twenty five persons were added to the church. Still the members, generally, appeared but little sensible of the blessing they were enjoying. A state of apathy and carelessness prevailed to considerable extent; and during that



period I was frequently astonished that any accessions at all took place. During the month of November, an uncommon attention and seriousness of the congregation at public and social worship, together with special engagedness in prayer and exhortation on the part of some of the brethren, indicated the approaching blessing. At this time it seemed, indeed, only as the little cloud seen by the prophet's servant, like a man's hand; but it continued to advance and increase, until like a cloud overcasting the whole heavens and gathering fullness, it began to distil its spiritual moisture, and the sound of abundance of approaching rain soon gladdened every heart. The Preparatory Conference, and some other social meetings in the early part of December, were particularly characterised by free and mutual confessions of neglects of duty, especially that of exhorting sinners to repentance. Toward the close of that month a general meeting was held by one of the Presbyterian churches, 4 days in succession, which without doubt, resulted in imparting an unexpected and powerful impulse to the work. Christians were suddenly aroused from their spiritual torpor, and the whole city from inattention and carelessness, by successive reports of the conviction and conversion of men of the first standing in this community, among whom were several of deistical sentiments. Shortly, however, these reports were less frequent, and many began to fear the work would subside. It was a fear that induced Christians to pray; and their prayers were such as a covenant keeping God could answer. Cases of conviction soon multiplied, and the inquiry, "What shall I do to be saved?" commented and continued on the lips of successive anxious souls during the whole winter. In reflecting upon the interesting period I have mentioned, I have sometimes thought it bore striking resemblance to a tremendous whirlwind, exhausting its first and most violent shock in overturning the sturdiest oaks of a forest, and then passing on with weakened impetus prostrating every smaller tree and plant in its progress.

A thorough conviction of the presence and special operation of God's holy Spirit among us, induced Christians to inquire, "Lord, what wilt thou have me to do," and led to the

adoption of various co-operating measures.

Meetings for prayer, commencing at six o'clock in the morning, were established, and notwithstanding the darkness of the hour, and cold weather of the season, great numbers were found regularly every morning at the appointed place of prayer, in the humble posture most becoming suppliants at the throne of grace. The anxiety of crowds became so great, within a short time, it was thought necessary to suspend the regular Sunday school teacher's meeting and some others, and appropriate every evening in the week to meetings for preaching, exhortation and prayer; and even then, the earnest desires of the people could not be satisfied without numerous meetings of groups of neighbors who assembled for inquiry and prayer, at private dwelling houses, during the day. Anxious meetings were held stately; and very often after the exercises of an evening meeting were closed, many awakened sinners were ready to manifest in different ways, a desire for special prayer in their behalf. On such occasions I have often seen more than fifty persons rise at one time. During the progress of the work, several brethren, impelled by the urgent calls for attention from the penitent, and their personal desires to be instrumental of good to the souls of others, devoted whole days in visiting from house to house, praying, and exhorting sinners to repentance. With such means in operation, the Lord working wonderfully by his Holy Spirit on the hearts of the people, the revival progressed and spread.

The subjects of the work were of all classes and ages. People of wealth and those of humble circumstances; men of influence and others in obscurity; those of loose morals and infidel sentiments, and such as had long enjoyed a reputation for morality; were all disposed to humble themselves before God, against whom they *felt* that they had sinned, and earnestly seek a Saviour. Heads that had been made venerable by the frosts of more than threescore winters, were bowed down like bulrushes; and hearts that had never swelled with any other passion than those which half a score of years could generate, were made to feel the bitterness of repentance for soul destroying sin.

One man sixty years old, who had been an Universalist nearly forty years, was awakened through the instrumentality of a little girl of eight years, whose conversation, prayers, and general change of conduct, were conclusive evidence to him of the reality of her regeneration and the necessity of his own. They were baptized at the same time.

Among the subjects of the work was a young woman, who, very early in life, was visited with a distressing illness, which was followed by an unconquerable stammering that prevented her from learning to read. On being visited during her conviction, an attempt was made to explain the instruction given by our Saviour to Nicodemus respecting the brazen serpent. The moment the subject was applied to Christ, and she was assured that if she believed in him she would be saved, her eyes kindled with a sort of fury, and with gesticulations like one possessed with devils, she seemed ready to fall upon, and destroy those about her. She was soothed, however, and in a few days found peace in believing in that Saviour whose precious name had once aroused her enmity. The great change in her deportment and improvement of mind since her conversion, have astonished all who knew her, especially her family connections.

The Bible class and Sunday school connected with the church, have shared largely in the blessing. The latter was re-organized about one year since, at which time several of the teachers "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world;" but now I hope, *they are all* "made nigh by the blood of Christ, and are fellow citizens with the saints and of the household of God." A very considerable number of the children also indulge hope in Christ, some of whom have been admitted as members of the church; and, thus far, they adorn their profession by a well ordered life and godly conversation. Indeed so much can be said of all who have been admitted into the church; and in some, encouraging indications appear of such an influence from on high, as, I trust, will lead them into paths of eminent usefulness.

Often, as I review the scenes of

the past winter, and contemplate the character and onward course of the young converts around me, I am constrained to exclaim, "What hath God wrought!" and my reflection on the glorious victory of grace and truth, already achieved over the powers of darkness, and the anticipations which I think I can reasonably indulge concerning the future effects of this work of God, often induce me to say with the Psalmist; "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Our baptismal occasions during the revival have been very precious. Of course they occurred in the most inclement season of the year; but other circumstances connected with them imparted to them a peculiar interest. The *grave* where many of the happy converts were "buried with Christ in baptism," was cut through the thick ice of the Hudson; which furnished safe and convenient accommodations for the many hundred persons who encircled us during the administration of the ordinance. In the midst of these large groups, many were always seen, whose eyes suffused with tears, indicated the intense earnestness with which they gazed upon the scene before them, and the agony of soul with which they reflected on their own need of a Saviour.

Among the candidates were found parents accompanied by their children, husbands by their wives, and brothers by their sisters: and on one occasion, after a man and woman, each sixty one years of age, had been emblematically buried and raised again to newness of life, it was delightful to witness their example followed by two little children, one of whom was ten, the other only eight years old; children who had only just entered upon a natural life, professing to live with Christ. On two occasions twenty candidates were baptized: and on two other occasions twenty two submitted to the ordinance; and there are now several candidates ready to obey their Lord in the same manner.

I cannot forbear mentioning, in this place one fact which was particularly noticed by some of the spectators, and ought to silence forever the oft-repeated objections to the scriptural assertion of the immersion of three thousand persons on the day of Pentecost. The first administration of the ordinance to twenty persons occupied nine minutes, including the time

necessary for the administrator to ascertain the state of the shore. At another time twenty-two were baptized in eight minutes and thirty seconds: and at another time the ordinance was administered to twenty-two candidates in only seven minutes and twenty-one seconds. At each time it was administered decently and in order. The number added to the Baptist church by baptism is one hundred and two, which with others baptized previous to the revival makes one hundred and twenty-five, since my residence in Troy. The Methodist and two Presbyterian churches in this city shared in the revival, and have each received about the same number as ourselves. The work extended also to the Baptist church in West-Troy under the pastoral care of brother Ashly Vaughn, who has baptized about fifty persons; but I will not anticipate him, as I hope he will shortly forward you a particular account of the work in that place.

Although, Mr. Editor, the cloud which shed this abundant rain of grace upon us has passed over, it is not exhausted of the blessing. It is evidently watering in its course other portions of the vineyard of the Lord. O! may it still continue to shed down its blissful influence, till every dry and parched place becomes watered and refreshed by the Holy Spirit of God.

It is with sincere gratitude I acknowledge the assistance afforded me by several ministering brethren, among whom I feel that I have special reason to mention Rev. William Bently. He performed a journey of more than one hundred miles in the depth of winter, and labored incessantly in the temple, and from house to house, about six weeks.

I am yours with Christian affection,  
BENJAMIN M. HILL.

*Extract of a letter, dated Salem,  
Mass. July 12, 1831.*

"The state of religion is truly interesting in this place; probably as many as thirty have obtained peace in the Lord, in the first and second Baptist congregations, and many more inquiring the way to Zion.

I passed the last sabbath in Beverly, and enjoyed a refreshing day. About

forty, almost all of whom are young, were at the inquiry meeting in the evening. "Truly, God is good to Israel!"

A pleasing revival of religion is enjoyed in the Baptist and Congregational churches in Boston. A blessing attended the four days meetings, commenced by the Baptist churches March 9, and by the Congregational churches, April 11. A very considerable number of young persons profess to have experienced religion; many have been baptized, and others are inquiring the way to Zion.

Every mail bears us gratifying intelligence of the work of grace through our land. The protracted meetings, and the morning seasons of prayer, are especially blessed as means in promoting the extension of truth.

#### INTERESTING INCIDENT.

The conclusion of the anniversary of the alumni of the Hamilton Institution, May 31, was rendered deeply affecting by the following circumstance. William Brown, son of Br. P. P. Brown, appeared before the Society, and related his experience, and the conviction of his mind that God had required him to labor in Burmah. He is now 15 years old; his exercises on the subject commenced immediately on his becoming interested in the Saviour, which is four years since, and now he is fully determined to live and die (if God will,) in Burmah. The pecuniary circumstances of his father not allowing him to give the lad such an education as was necessary, he, after his son had ceased speaking, "gave him up to God, his cause, and his people."—At this moment Dea. Jonathan Olmsted came forward in the fervor of Christian philanthropy, and declared in the presence of the people, that he adopted the lad as his son, to educate, and so far as human means are concerned, prepare him for Burmah; and hoped "hereafter to meet him and many of the poor Burmans who should be converted through his instrumentality, around the throne of God." The scene was touching beyond description;—and by many, while memory retains her seat, will not be forgotten.

## DEATH OF REV. JOHN E. WESTON.

The Christian Church has been suddenly deprived of the labors of a faithful and able minister of the New Testament, in the decease of Mr. Weston, late pastor of the Baptist church at East Cambridge. July 2d, he left Lynn to proceed to Dunstable, N. H. where he was engaged to preach on the Lord's day. In Wilmington, stopping at a watering place, and advancing some distance into the pond, the chaise sunk in deep water, and being unable to swim, he failed of reaching the shore, and was thus instantly removed from the sphere of his labors. The body

was found in a short time, and conveyed to Lynn for interment.

Mr. Weston had made great personal sacrifices to obtain an education for the Christian ministry, and possessed talents for the service of no ordinary character. The providence which removed him from earth in the meridian of life, having reached only his thirty-fifth year, is truly mysterious, and leaves us to exclaim, "How unsearchable are his judgments, and his ways past finding out." We hope to present, in a future Number, a Memoir of our departed brother.

## ORDINATIONS.

May 26, Mr. R. W. Vining was ordained at Elicotville, N. Y.

June 8, Mr. Reuben P. Lamb was ordained, by request of the second Baptist church in Milo, N. Y.

June 9, Mr. James H. Linsley was ordained at New Haven. Sermon by Rev. D. Wildman.

June 9, Mr. John L. Moore, late a graduate from Hamilton Theological Institution, received ordination at the sitting of the Black River Baptist Association.

June 9, Mr. Evan J. Williams was ordained at Steuben, N. Y. Sermon by Rev. Daniel Morris.

June 16, Mr. Daniel Dye was ordained. Sermon by Rev. John Smitner.

June 25, Mr. Clark Sibley was ordained pastor of the Baptist church in Dublin, N. H. Sermon by Rev. A. Fisher, West Boylston, Mass.

June 28, Mr. Amos Snell was ordained at Ashford, Con. Sermon by Rev. Alvin Bennett.

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from June 25, to July 20, 1831.*

From a friend in Framingham, Mass. for the Burman mission,	3,00
Vermont Bap. State Convention, per John Billings, jr. Esq. for Bur. miss. by Mr. Tilden,	100,00
Rev. Mason Ball, Agent of the Board, having been collected by him in the States of South Carolina and Georgia,	275,00
A person in the neighborhood of Tuscaloosa, Ala. for foreign miss. per Rev. W. T. Brantly,	10,00
Female For. Miss. Soc. of the 1st Bap. church and congregation of Providence, R. I. being the second annual payment for the support of Ko Thah-a, a native Burman preacher, per Mrs. E. A. Eddy,	100,00
Mr. Moses Parsons, of Marshfield, Mass. "being the profits on a particular branch of business, the past year," for the foreign mission,	3,00
A friend, for the Burman miss. per Rev. Mr. Hague,	1,08
The Franklin Association, N. Y.	200,00
The Madison N. Y. Soc. Aux. &c. per Rev. Daniel Hascall, Treas.	50,00
	250,00
Mrs. Obedience Pelton, of Euclid, Cayahoga Co. Ohio, for publishing the Bible in Burmah,	2,00
Miss Harriet Pelton, of same, for do.	1,00
Mr. Moses White, of Cleveland, Ohio,	2,00
Collection at Lancaster, after sermon before the Ohio Baptist Convention,	17,19
Collection at Granville, Ohio,	3,34
Mr. W. T. Nelson, for the Burman mission,	10,00
W. T. Smith, Esq. Lexington, Ken.	10,00
Rev. Dr. Fishback, of do.	10,00
Mrs. Loomis of Albany, for Burman Bible,	1,00
Elder Handy, of Buffalo, N. Y.	50
	57,08
	By Rev. Dr. Bolles,
Dea. Thomas Pettingell, of St. Johns, N. Brunswick, per C. D. Everett, Esq. for Burman Bible,	20,00
C. D. Everett, Esq. for same,	10,00
	30,00
A friend to missions, for foreign missions, per Dea. Farwell,	5,00
Mr. Nath'l Oviatt, of Richfield, Medina Co. Ohio, per Mr. Benj. Rouse,	6,00
Sunbury, Ga. Female Cent Society, per Rev. Prof. Ripley,	50,00
	H. LINCOLN, Treas.

NOTE. The 650 dollars acknowledged in the last Magazine as having been received from the Oliver-Street Female Missionary Society should have been credited to the Oliver-Street Foreign Missionary Society, as also the two following entries of 100 dollars, and fifty dollars, making the sum of eight hundred dollars.

☞ Moneys received by the Treas. of the Newton Institution in our next No.

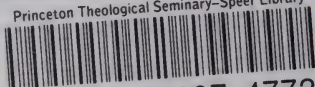


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